

heard. The devils began to cry, "Let us alone," "Mind your pulpit," "These things are our affairs, not yours."

Satan began to whisper to the members that no one would ever be converted under such preaching as that. But whenever devils cry out, you may be sure that Jesus is being brought uncomfortably close to them. We fought it out on that line. Sin was upbraided, men were convicted and Jesus' love was told, and God blessed the simple, uncouth, stammering message. Thirty-one souls gave up to the Christ of God. None of the glory is ours or theirs, but God's. Ours is the blessing and the joy of service. Theirs is the blessing of a revived church and a strong determination to stand more upon our blessed creed, and we hope a cleaner town. O, brethren in the ministry, let us be true to God's message, whether it be of wrath against sin, or of love for penitent sinners, and God will take care of results. We need more simple faith in God, and not so much fear of man and deference to ideas and methods that have no sanction in God's holy Word.

Here we desire to express our thanks to the few faithful souls that held up our hands in the midst of the conflict. Hudson has some souls that are worthy, and "shall walk with Him in white," for they have "loved not their lives unto death," nor their reputation either. God bless them! They are in a town "where Satan's seat is." Only by a determined faith in Him can they conquer. God is waiting on them for great things in practical righteousness. And only in the next century will it be seen written in the results of this generation's work, whether they have built for God or self. May our Father keep them faithful and bless those who are babes in Christ.

The time has come when the church of Jesus Christ must mean something more than it has in the past; when to be a Christian means, not a profession that is as hollow as empty words can make it, and a hope of salvation after death, but a real salvation from sin here in this world and a real fellowship with Jesus Christ, not only in his peace and joy, but also in his faith and sufferings and service.

These closing days of the nineteenth century, to the thinking man, are filled with awful responsibility. Through the darkness of our ignorance, comes faint and trembling the call of God to each listening son of His, for a fuller consecration to Him and a closer walk with Jesus of Nazareth. On the breeze trembling with the expectation of the coming day comes strange sounds of want and need and agonizing hope from the yet unborn children of the travailing century. And

"the whole creation groaneth and travaileth in pain together until now," and "waiteth for the manifestation of the sons of God." On us lies the responsibility. Shall we hear these voices that would teach us lessons of consecration and service and victory?

Shall we reach up to these beckoning hands that reach down from the twentieth century—God's hands—and be lifted into new service, new joy, and new victory?

God help us so to do. God help the Brethren Church to see her open door of opportunity—yes, doors. Doors to Home Missions, Foreign Missions, secure publishing interests, a saved college, a widened influence, an undoubted mission.

THE PREACHER AND PUBLIC CORRUPTION.

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The preacher is the advocate of Christianity. So far as human agencies go, the pulpit is an important function, for Christianity made its appearance in a voice—a voice crying in the wilderness. It was so from the beginning to Christ's advent into the world. In the beginning was the Word and the Word was God. The Word became flesh and tabernacled among us, the same Word abides with us now, not a word once spoken, and now dead, but the Living Word, speaking with freshness all these years. The ministry are the messengers, bringing their message to the people, warning them to get ready for the kingdom, making straight paths thro' the wilderness of corrupt public morals, removing hindrances, elevating humanity in every conceivable way. Unless this is the paramount object of the preacher, he is unworthy of the office he holds, and will hinder the free course of truth and morality.

Every preacher should be a "Social Reformer." The field for Christianity is the world. In the world all forms of evil prevail. "Public morals" have been said to mean a lack in morals in society; defective, false, misleading principles. Now what of Christianity confronted with such forces; forces so much opposed to its principles. Looking such a state in the face, what is the mission of the church and the ministry?

To-day we are in what we call a Christian community, city, state or nation, not ruled by a tyrannical Roman Emperor, but the people are responsible for the government, and growth in culture and moral purity. It is a government in which each Christian has his influence, specially the Christian voter. Civics and politics may be shaped by him, they may be shaped up, down, for good or for evil. But alas! under these civic relation vices lurk find-

ing shield therein. The corruption being equal to that of Corinth of old.

Yes, we say "Corinth" is vastly enlarged and evangelized, but the fact still remains that, under this government "of the people, by the people, and for the people" (Christian people) are elements of corruption in the deadliest forms, but, "My people love to have it so." Alas the same question as of old comes to us, "And what will ye do in the end thereof?" "Public corruption!" How they entrap the young, lower public sentiment, debauch society, and bedevil humanity. Here is gambling, whoredom, the saloon, feeding upon the precious life of the land, blighting life, destroying the peace of the home circle, smiting even the unborn babe with contagion. Here is evil in a hundred other forms combined with these degradations—speculations, prize fights, horse races, games, sports. Here are the theatre, low shows, bad literature, crime-reporting newspapers. The Sunday journal with folly, worldly chatter and vice dumped into the hundreds of thousands of professedly Christian homes.

Where is the pastor with his flock? Are they so few in number that they are compelled to stand in the rear and look upon such conditions and see them sweeping along at a rate never before traveled, making for their victims thousands of human souls, placing them under the gauling yoke of the devil. We read of a people in the time of the Apostle Paul who bowed down to the great "Diana of the Ephesians," but to-day the people (Christian people) are bending their knees and bowing their heads to the Diana of the American people, the idols—"silver" and "gold." What does the preacher do? He prays, O God, make us instrumental in ridding the land of these monstrous evils, even the saloon, but then what? When he has an opportunity to really do something toward slaying the monster and bring about the answer to his prayer, he lets the opportunity pass and goes with the crowd. Blessed is the man that walketh not in the counsel of the ungodly or sitteth in the seat of the scornful.

Pastor, be careful what kind of company you keep, for your people look to you as an example. The pulpit should not be careless about echoing the warning and wooing of Jesus against prevailing evil. The Christ the pulpit represents, feared not to rebuke the pious sinner—popular, respectable, influential and official sinners with warnings and tingling "woes." If the pulpit is Christ's it will utter Christ's words. It will point out evil, arouse the sleeping indifferent with pungent rebukes. Christ said he came to destroy the works of the devil. This should